THE · ALL-SEEING EYE

Being a Monthly Magazine which is published in Los-Angeles on the Fifteenth day of every month edited by

Manly P. Hall

and

devoted to the Search for the Fundamental Verities Existing in the Educational Systems · Religions and Philosophies of All Ages

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THE ALL-SEEING EYE

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By MANLY P. HALL

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The ALL-SEEING EYE

DEVOTED TO THE SEARCH FOR THE FUNDAMENTAL VERITIES EXISTING IN THE EDUCATIONAL SYSTEMS, RELIGIONS, AND PHILOSOPHIES OF ALL AGES

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Do You Know?

That in an old German town hall there stands a staircase made entirely of petrified wood.

That Stephen Girard, the founder of Girard College, by the terms of his will forbade clergymen of any denomination to enter the grounds of that college.

That the great composer, Beethoven, wrote some of his finest musical compositions and conducted large orchestras after he had become so deaf that he could not distinguish a single note.

That the custom of lifting the hat originated in the age of chivalry, when knights entering into a gathering of friends removed their helmets, thus signifying that it was unnecessary to defend themselves against their friends.

That Inez de Castro, queen of Portugal, was crowned after death. Her body was taken from its grave, placed upon a magnificent throne, arrayed in robes of royalty, and acclaimed by the populace.

That January 1st of the year A. D. 1 corresponds to the middle of the 149th Olympiad, the 753d year of the building of Rome, Anno Urbis Conditae (A. U. C.), and the year 4714 of the Julian period since the creation.

That the descendants of Confucius number over 40,000 and are separated from the founder of their house by over seventy generations. Thus they constitute the largest and oldest single family in the world.

That between the 12th and 18th centuries such animals and insects as rats, cows, dogs, locusts, caterpillars, etc., were tried by courts of the ecclesiastical law the same as human beings. In 1740, a cow was tried by jury, found guilty, and publicly executed.

That certain of the ancient Mexican peoples went to war with wooden swords and blunt spears so that they could not kill so many of each other. It was not for humanitarian motives, however, but so that a greater number might be captured alive and later offered as human sacrifices to the gods.

The EDITOR'S BRIEFS

The Bible Versus the Bible

It is daily becoming more evident that those who translated the Old and New Testaments from the ancient Hebrew and Greek did not possess sufficient understanding to cope with the intricacies of the archaic originals. As a result, Biblical students of the 20th century are confronted with so many self-evident contradictions that it is extremely difficult to determine just exactly what a good Christian should believe. Attempts to emphasize certain points in scriptural writings have already split the Christian church into scores of non-cooperative units. What is the theologian to fall back upon if numerous statements in his sacred book are irreconcilable? Or how can he convert the heathen if he cannot be certain that he himself properly understands his own spiritual code?

Let us first consider some of the things that the Bible has to say concerning God. In the 26th verse of the 19th chapter of Matthew the powers of God are described as follows:

WITH GOD ALL THINGS ARE POSSIBLE.

But in the 19th verse of the 1st chapter of Judges appears proof that all things were not possible with God, for it says:

AND THE LORD WAS WITH JUDAH, AND HE DROVE OUT THE INHABITANTS OF THE MOUNTAIN; BUT COULD NOT DRIVE OUT THE INHABITANTS OF THE VALLEY, BECAUSE THEY HAD CHARIOTS OF IRON.

In the 33rd verse of the 14th chapter of First Corinthians God is declared to be a peace-loving Deity, in the following words:

GOD IS NOT THE AUTHOR OF CONFUSION, BUT OF PEACE.

But in the 1st verse of the 144th Psalm He appears to have some warlike tendencies:

BLESSED BE THE LORD MY STRENGTH, WHICH TEACHETH MY HANDS TO WAR, AND MY FINGERS TO FIGHT.

The 11th verse of the 5th chapter of James declares God to be compassionate, with these words:

THE LORD IS VERY PITIFUL AND OF TENDER MERCY.

But in the 14th verse of the 13th chapter of Jeremiah God contradicts this with His own words:

I WILL NOT PITY, NOR SPARE, NOR HAVE MERCY, BUT DESTROY THEM. This would seem to indicate that He occasionally hardened His heart!

In the 13th verse of the 1st chapter of James, the Apostle defends the integrity of God as follows:

LET NO MAN SAY WHEN HE IS TEMPTED, I AM TEMPTED OF GOD; FOR GOD CANNOT BE TEMPTED WITH EVIL, NEITHER TEMPTETH HE ANY MAN.

This is difficult to reconcile with the 1st verse of the 22nd chapter of

Genesis where it is distinctly written:

AND IT CAME TO PASS AFTER THESE THINGS THAT GOD DID TEMPT ABRAHAM. Or that little place in the 11th verse of the 18th chapter of Jeremiah, in which that prophet quotes God as saying: BEHOLD I FRAME EVIL AGAINST YOU, AND DEVISE A DEVICE AGAINST YOU.

Apropos of this the 18th verse of the 6th chapter of Hebrews reads: IT WAS IMPOSSIBLE FOR GOD TO LIE.

But in the 11th verse of the 2nd chapter of Second Thessalonians it says: FOR THIS CAUSE GOD SHALL SEND THEM STRONG DELUSION, THAT THEY SHOULD BELIEVE A LIE.

In the 5th verse of the 20th chapter of Exodus appears those oft quoted words:

I, THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITIES OF THE FATHERS UPON THE CHILDREN.

The prophet Ezekiel, however, in the 20th verse of the 18th chapter of his book begs to differ, saying:

THE SON SHALL NOT BEAR THE INIQUITY OF THE FATHER.

The monotheists apparently base their conclusions upon the 4th verse of the 8th chapter of First Corinthians where it is distinctly stated:

THERE IS NONE OTHER GOD BUT ONE.

But the polytheists also speak with the voice of authority, for the first, second and third verses of the 18th chapter of Genesis declare God to be three distinct persons:

AND THE LORD APPEARED UNTO HIM (Abraham) IN THE PLAINS OF MAMRE * * * AND HE LIFTED UP HIS EYES AND LOOKED, AND LO, THREE MEN STOOD BY HIM.

In the 13th verse of the 6th chapter of Hebrews it is written:

BECAUSE HE (God) COULD SWEAR BY NO GREATER, HE SWORE BY HIMSELF.

According to the 34th verse of the 5th chapter of Matthew, however, God really shouldn't have sworn at all, for it is written:

BUT I SAY UNTO YOU, SWEAR NOT AT ALL; NEITHER BY HEAVEN FOR IT IS GOD'S THRONE; NOR BY THE EARTH FOR IT IS HIS FOOTSTOOL.

There is a certain inconsistency between the statement appearing in the 4th verse of the 20th chapter of Exodus where it states:

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGES, OR ANY LIKENESS OF ANYTHING THAT IS IN THE HEAVENS ABOVE, OR THAT IS IN THE EARTH BENEATH, and the statement which appears in the 18th to 20th verses of the 25th chapter of the same book:

THOU SHALT MAKE TWO CHERUBIM OF GOLD * * * AND THE CHERUBIM SHALL STRETCH FORTH THEIR WINGS ON HIGH, COVERING THE MERCY SEAT WITH THEIR WINGS, AND THEIR FACES SHALL LOOK ONE TO ANOTHER.

No doubt prohibitionists accept as their motto the 1st verse of the 20th chapter of Proverbs:

WINE IS A MOCKER, STRONG DRINK IS RAGING, AND WHOSOEVER IS DECEIVED THEREBY IS NOT WISE.

On the other hand, those who believe in the cup that cheers can derive a slogan equally appealing from the same book, for in the 6th and 7th verses of the 31st chapter of Proverbs appearing the following:

GIVE STRONG DRINK UNTO HIM THAT IS READY TO PERISH, AND WINE TO THOSE THAT BE OF HEAVY HEARTS. LET HIM DRINK AND FORGET HIS POVERTY, AND REMEMBER HIS MISERY NO MORE.

In the 52nd verse of the 15th chapter of First Corinthians it is declared that the dead shall be raised:

THE TRUMPETS SHALL SOUND AND THE DEAD SHALL BE RAISED.

Job, being somewhat of a pessimist on this score, denies immortality in the 9th verse of the 7th chapter of his book:

AS THE CLOUD IS CONSUMED AND VANISHETH AWAY, SO HE THAT GOETH DOWN TO THE GRAVE SHALL COME UP NO MORE.

The New Testament contains many curious contradictions; for example, in the 52nd verse of the 26th chapter of Matthew it is written:

ALL THEY THAT TAKE THE SWORD SHALL PERISH BY THE SWORD.

But in the 36th verse of the 22nd chapter of Luke, that disciple records this admonition:

HE THAT HATH NO SWORD LET HIM SELL HIS GARMENT AND BUY ONE.

In the 30th verse of the 32nd chapter of Genesis Jacob declares:

FOR I HAVE SEEN GOD FACE TO FACE, AND MY LIFE IS PRESERVED.

In the 18th verse of the 1st chapter of John, appears a sweeping denial of the above:

NO MAN HATH SEEN GOD AT ANY TIME.

In the 12th verse of the 2nd chapter of First Timothy the fair sex is assailed in no uncertain terms:

I SUFFER NOT A WOMAN TO TEACH, NOR TO USURP AUTHORITY OVER THE MAN, BUT TO BE IN SILENCE.

God apparently had a better opinion of women than the author of First Timothy, for He declared:

AND ON MY HANDMAIDENS I WILL POUR OUT IN THOSE DAYS MY SPIRIT, AND THEY SHALL PROPHESY. (See Acts 2:18.)

It is quite evident that genealogists were somewhat inaccurate in early days, for in the 23rd verse of the 6th chapter of Second Samuel we find:

THEREFORE MICHAL, THE DAUGHTER OF SAUL, HAD NO CHILD UNTO THE DAY OF HER DEATH.

But in the 8th verse of the 21st chapter of the same book appears the following:

THE FIVE SONS OF MICHAL, THE DAUGHTER OF SAUL.

There also seems to be a little discrepancy in the story of Judas and his thirty pieces of silver, for in the 3rd verse of the 27th chapter of Matthew it is declared:

THEN JUDAS * * * BROUGHT AGAIN THE THIRTY PIECES OF SILVER TO THE CHIEF PRIESTS AND THE ELDERS.

But in the 18th verse of the 1st chapter of Acts it is written:

NOW THIS MAN PURCHASED A FIELD WITH THE REWARD OF INIQUITY.

There is a very curious contradiction in the book of John, for in the 18th verse of the 8th chapter it is written:

I AM THE ONE THAT BEAR WITNESS OF MYSELF.

But in the 31st verse of the 5th chapter of the same work it is stated:

IF I BEAR WITNESS OF MYSELF, MY WITNESS IS NOT TRUE.

Two other interesting contradictions appear in the book of John. In the 22nd and 30th verses of the 5th chapter it reads:

THE FATHER JUDGETH NO MAN, BUT HATH COMMITTED ALL JUDGMENT TO THE SON * * * AS I HEAR I JUDGE.

And in the 47th verse of the 12th chapter this is contradicted in the following language:

I CAME NOT TO JUDGE THE WORLD BUT TO SAVE THE WORLD.

There also seems to be a certain amount of confusion concerning the end of the world, for in the 10th verse of the 3rd chapter of Second Peter it is affirmed:

THE EARTH ALSO AND THE WORKS THAT ARE THEREIN SHALL BE BURNED UP.

This is in distinct variance with the 4th verse of the 1st chapter of Ecclesiastes which asserts:

BUT THE EARTH ABIDETH FOREVER.

Do not consider for a moment that these constitute all the contradictions and ambiguous statements which appear in the Scriptures. The Christian Bible contains literally hundreds of these examples of improper translation. The amazing thing is that Biblical scholars for centuries have permitted these inconsistencies to remain uncorrected! It proves conclusively that the Bible has failed in its purpose and that man worships the book and not its contents.

We believe that there would be no conflict between science and religion if we actually understood our scriptural writings, but the same attitude which has permitted the above contradictions to remain uncorrected for centuries also prevents the growth of religion by turning the thinking mind from the church. The most dangerous individual in all the world is the standpatter who boasts that he is the same yesterday, today and forever. We believe it was Emerson who said that consistency is the bugbear of little minds. There is a type of mind in the religious world which prides itself upon the fact that it accepts the Bible "from kiver to kiver." No jot or tittle of its contents must be changed lest its infallibility be questioned, yet while it is incorrectly translated its fallibility is daily demonstrated. We seriously need a new and scholarly translation of the Bible, but it is a grave question as to whether the world would accept the correct version if it were presented. We are in such hopeless servitude to precedent that we are more ready to accept the patent mistakes of our ancestors than we are new and corrected documents, even though their verity be demonstrated.

Orientalism

Magic and Sorcery of the Far East

By MANLY P. HALL

The Orient has long been considered a land of mystery because the Western type of mind has never been able to understand the mental outlook of its people. People frequently say that the Hindu or the Chinaman is uncanny. This is the natural result of ignorance concerning the life and ideals of the Oriental. From the dawn of time, Asiatics have been suspected of possessing some subtle and unknown power beyond the comprehension of other races; India is still commonly referred to as the land of the living saints; and the gods are still supposed to wander the earth among the hills and valleys of Hindustan.

Magic, in general, is divided into two classes—transcendental magic and legerdemain. The first depends upon the knowledge and manipulation of certain intangible powers and processes in Nature by which a man can produce what is an apparent miracle. Transcendental magic itself is subdivided into many forms, the two most important of which are (1) black magic, which is the sorcery as performed by the Dugpas; and (2) white magic, which is the true wonder-working as performed by the Gurus, Mahatmas, and Arhats.

Legerdemain—the second and far more common form of magic—is otherwise known as conjuration, jugglery, and sleight of hand. This form of magic attempts, by purely mechanical means, to reproduce the miracles of true transcendentalism. Legerdemain has been raised to the dignity of a fine art by Eastern magicians and wandering fakirs, and while its effects are achieved through the medium of trickery they never fail to mystify those unacquainted with their modus operandi. The true miracle-workers of India are now seldom met with, for the ridicule and persecution resulting from their exhibitions have driven them into the fastnesses of the mountains and secluded temples far from the sight of the white man. Those who have traveled extensively in India realize that the Indian people as a mass firmly believe in the existence of certain venerable and illuminated sages, possessing the power of performing miracles and able to directionalize the invisible laws of Nature at will. In spite of every effort on the part of missionaries and educators to destroy the belief in miracle-working, this faith is so strongly imbedded in the Hindu nature that nothing can uproot it.

The purpose of this article is first to describe the feats of legerdemain which we have personally witnessed in China, Singapore, and India, and then to relate the descriptions given by reputable Brahmins of that type of magic performed by the true wonder-workers whose accomplishments are now seldom seen by Caucasians.

We first contacted Oriental legerdemain while stopping at the Grand Hotel des Wagons Lits, in Peking. One evening a Chinese juggler presented a program of his native sleight of hand tricks to a small group of guests who

had found it too cold to wander on the streets outside. The conjurer erected a small tent in one of the hotel parlors and, using the tent to contain his apparatus, presented a series of remarkably clever illusions to the consternation of his audience. The magician was an elderly and venerable Chinaman, robed from head to foot in a magnificently brocaded Mandarin coat. He was a small man, his back bent with age, but his dexterity was bewildering.

Reaching the center of the polished parquet floor, the old man spread a beautifully embroidered foulard over his arms and suddenly, without the slightest warning, turned a complete somersault, landing on his feet and carrying in his arms a bowl of varicolored Chinese fish. The bowl was at least four feet in circumference and a foot in depth, and probably contained about five gallons of water. He did not spill one drop of the water and permitted the audience to convince themselves of its reality. The unusual degree of skill displayed by the magician is apparent from the fact that he had no stage complete with special accessories and the help of distance to assist in the illusion, but produced his mysterious effects on a hardwood floor, bare of carpet, and entirely surrounded by his audience.

When the consternation had subsided, the Chinaman brought from his little tent a large ornate bowl filled with clear water. This he placed in the middle of the floor and, sitting down beside it, produced from somewhere amidst the voluminous folds of his robe a native basket containing several pounds of gray sand. Picking the sand up in handfuls, he poured it into the water, stirring it until the water was of the consistency of thin mud. He then washed his hands and carefully dried them. Then, reaching into the bowl, he scooped up the mud from the bottom and, after muttering a few words, permitted it to pour from between his fingers back into the basket absolutely dry! This he continued to do until he had practically cleared the water. The moment he gathered up the sand it became as dry as it was when first taken from the basket.

Removing the bowl into the seclusion of his tent, the conjurer returned with a wax chrysanthemum, several small strips of tissue paper, and a lovely silk fan. Twisting the little bits of paper, he formed out of each a beautiful butterfly with outspread wings. When he thus fashioned four of these dainty creations, he laid them together on the open side of his fan. Then with a flick of the fan he tossed the paper butterflies into the air and began fanning them. So skilfully did he manipulate the pieces of paper that they never separated but, remaining within about a foot of each other, seemingly came to life. They rose in the air far above his head and, maintained by the motion of the fan, circled about the room and came to rest on the heads and shoulders of various members of the audience. At last after the butterflies had performed several remarkable feats of this nature, the magician called to them and under the direction of his fan the four butterflies finally came to rest together on the open blossom of the chrysanthemum which he held out.

The performance lasted for over an hour, each trick seemingly more difficult than its predecessor. Having at last exhausted the contents of his mysterious little tent, the Chinese juggler packed his equipment and, after passing around a China bowl, which returned to him containing a goodly assortment of coins, he hobbled away, leaving amazement and confusion behind him.

In the grounds of the Raffles Hotel in Singapore we saw one of the finest demonstrations of Oriental magic. We made a desperate effort to photograph the various tricks, but the failing light—for magicians prefer to work in the

The Boy in the Basket Trick

evening—to a certain degree thwarted our purpose. We did, however, succeed in securing a few snapshots of the famous boy-in-the-basket trick, the best of which is reproduced above. The boy-in-the-basket trick is a very famous example of Eastern legerdemain. It has been presented many times on the American stage, but it has never been done in America as well as in India, with the single exception of the troupe of Hindu conjurers who were brought to the World's Fair.

The equipment for the exhibition consists of a large basket, somewhat square and with a circular opening in the top; a cover containing a round hole which fits closely over the opening in the basket; a pointed stake which passes through the hole in the cover; a square of canvas or native cloth; a long, sharp sword; and a scantily-clothed native boy, generally about 14 years old. In the particular instance herein described a net was added to the general equipment. The trick is performed on the open ground with the audience entirely encircling the conjurer. This worthy first seats himself cross-legged upon the ground and plays several notes upon a strange flutelike instrument. After a few moments the native boy appears, generally clothed only in a loin cloth. The lad was securely tied up in a net, which was apparently drawn so tightly about him that he could not move in any direction, and then was forced into the basket, which was barely large enough to contain his body; in fact his head and shoulders extended considerably above the top of the opening. The magician then spread the cloth over the basket. The cloth did not reach entirely to the ground but hung over the rounded sides of the basket. The lid was next placed in position but would not entirely go down

because of the protruding head and shoulders of the boy which could be seen through the folds of the cloth. Leaving the basket sitting in the midst of the audience, the conjurer again seated himself, playing a weird and pathetic melody upon his flute. After a few seconds, the lid of the basket slowly dropped into position. Allowing a short interval to pass, the magician then rose and, going over to the basket, inserted the stake in the opening in the lid and with a quick move drove it straight through to the bottom of the basket. The boy had apparently vanished. Withdrawing the stake, the juggler then took his sword and thrust it through all parts of the basket and, taking off the lid, he jumped into the basket and, stamping around, demonstrated its emptiness. Finally, he reached under the cloth and drew forth the net which had enclosed the boy. Allowing a few moments to pass, he replaced the net, returned the cover to its proper position and, sitting down, again played upon his flute. As soon as the first note was struck, the basket began to heave and move, and the lid rose again. Upon removing the cover and canvas, the boy was again found tied up in the net, and it required the assistance of two other men to extricate him from the basket. Observing the profound admiration created by the trick, the magician immediately sent the boy around with a half cocoanut shell to take the customary collection before the enthusiasm had time to cool! All through the evening the magician continued his exhibition until at last finding that he had exhausted the financial resources of his audience, he departed, followed by the members of his troupe.

The Victoria Memorial building in Calcutta is surrounded by quite a park where several snake-charmers can nearly always be found entertaining crowds of natives and tourists. Many people believe that the snakes used by these charmers are not really poisonous. This conclusion is erroneous, for while the serpents represent some of the most poisonous forms of reptiles known, the power which the natives possess over them is uncanny. Though it is undoubtedly true that many claiming to be snake-charmers are impostors, those who are actual representative members of the snake-charmer calling have attained an almost inconceivable degree of control over the snakes they handle. For example: Upon one occasion we saw a native turn a white rat loose among several snakes. One of the reptiles immediately coiled itself around the body of the animal and prepared to devour it. The magician watched closely and when the life of the rodent was just on the verge of being extinguished, he ordered the snake to release the rat. The serpent immediately unwound its coils and returned to its basket, and the magician, picking up the rat, demonstrated that the animal was not injured in any way. A young army officer, watching a snake-charmer one day and noting the impunity with which the native handled his reptiles, suddenly exclaimed: "Why, those snakes won't hurt anybody," and, leaning over, he picked up one of them. He was dead in just fifteen minutes, though every possible effort was made to save his life.

While wandering in the grounds of the Victoria Memorial building we met the interesting personage whose photograph accompanies this article. When first seen, he was sitting down, surrounded by his snakes and a troupe of small boys, the latter as irrepressible in India as in America. Noting the approach of a white man, which meant money, the Hindu prepared his performance. Motioning the boys to keep back, he stood up, his skin gleaming like copper in the humid Indian sunlight. His clothing consisted of a varicolored turban and a rag about his loins. He motioned to a young Mohammedan who stood nearby to loan him his slipper, and the youth with a laugh

A Hindu Snake Charmer

kicked off his scuffer which the juggler then picked up. The slipper consisted of a flat sole and a toe-cap—nothing more. With a quick move, the snake-charmer threw the slipper on the ground at my feet and as I watched there coiled from the toe of it an East Indian cobra at least five feet long. The snake coiled itself around the magician's neck and is the one which appears in this photograph. There is no possible means by which the snake could have been concealed in the toe of a slipper and the scanty clothing worn by the conjurer makes the trick still more difficult of solution.

Benares is a city remarkable for its interesting places and people. The bathing Ghats are famous all over the world and to Benares come the holy, the great, and the good from all over Hindustan. As the evenings are sultry, few care to wander into the dusty streets of the native section of the city, and it is far more pleasant to sit in the hotel grounds and be entertained by some wandering theatrical troupe, a trained elephant, or skilful acrobats.

It was in Benares that we witnessed that most famous of all Oriental illusions—the growing of the mango tree. While there is hardly a country in the world where the story of this trick has not been told, yet, strange to say, the intimate details of it have seldom been described. After placing a number of eggs in a basket and causing them to instantly hatch, the magician next turned to the preparation for the mango tree trick. Finding a suitable place where the ground was smooth and hard, he invited his audience to draw their chairs up closer and detect—if they could—the method by which the illusion was accomplished. The preparation for the trick consisted in securing three

sticks about four feet long, which he arranged in the form of an American Indian tepee, covering them to the ground with a large white cloth. He then lifted up one side of the cloth so that it was possible to watch what was going on within the tentlike structure.

Then from his "little bag of tricks" the conjurer produced a large oblong mango seed, which he passed around for careful examination, afterwards requesting one of the audience to carve his initial on the seed pod. This having been done, the magician next produced an empty flower pot which he filled with earth and in which he planted the seed. He then thoroughly watered the earth with a sprinkling can, placed the flower pot with its contents within the tepee-like tent and, dropping the flap, sat down beside the tent and played upon his flute. After about five minutes he lifted the side of the tent and there, protruding from the earth, was a tiny green shoot. Closing the flap again, he continued to play. After a few moments he once more lifted the flap, and a mango bush about a foot in height was growing in the pot. Again he closed the tent and after a few seconds reopened it, revealing a full grown mango bush in blossom. He dropped the flap still another time and when he finally removed the tent entirely the mango bush was covered with ripe mangoes, which he picked and tossed to his audience. Then suddenly he tore the plant up by the roots and, shaking off the dirt, showed the open pod still clinging to the roots and still bearing the initials inscribed thereon at the beginning of the experiment.

The foregoing illusions are representative of the marvelous ingenuity acquired by the Oriental juggler. None of the illusions described involve any use of supernatural power, however; they are all explainable to those acquainted with the artifices of legerdemain, but to the uninitiated they are a never-ending source of wonder. I have discussed with these conjurers the methods by which they attain these remarkable results and it is interesting to note that, while admitting themselves to be only tricksters, they all realize that it is possible to accomplish these illusions without the aid of legerdemain. These very magicians realize that among their own people there are certain illuminated Masters and holy men, capable of growing a tree in fifteen minutes by processes totally unknown to the Western world. The conjurer admits that his illusions are copied from the sacred magic of the East Indian Wise Men. But while these holy ones perform their experiments only in the seclusion of the temple for the purpose of demonstrating to disciples the cosmic principles underlying biology and physics and consequently the multitudes are denied the sight of these marvels, the trickster—with his legerdemain—produces the same effects for the amusement of the populace.

But let us now consider the transcendental magic of the Hindus—that part of their wisdom which has nothing to do with sleight of hand but which demonstrates that certain ones among them do possess a knowledge of superphysics.

While in Calcutta, three examples of true transcendental magic were related to us by a native Brahmin of irreproachable reputation, a well-educated man, a graduate of the Calcutta University, and able to converse in several languages. He did not lie, but described a number of instances which occurred while he was under the guidance of an eminent Hindu holy man recognized not only as one of the true miracle-workers and philosophers but indeed as a living saint.

The young man told me that upon one occasion he retired into the foothills of the Himalayas for a two-year period of meditation and renunciation.

Growing the Mango Tree

One day as he was wandering barefoot through the undergrowth, his Master who was 2,000 miles away suddenly appeared before him and pushed him aside just as he was about to place his foot upon a death-head cobra. I questioned him carefully concerning the details of the incident and he seemed amazed that the entire affair should not be readily conceivable; in fact he asked me if things like that did not happen in America! He further declared that his Master appeared to him in full daylight not once but many times; in fact that by means of telepathy he talked at least once a week with his Teacher who was 2,000 miles away and received satisfactory answers.

The same young man described an experiment in which his Master, in order to explain a certain point in the organic constitution of animals, picked up a rabbit and in the presence of his disciples caused the animal to turn into a rat and then back again. The transformation took place in clear sight in a fully lighted room, and was gradual so that every detail of the process might be carefully analyzed. What is most interesting, the young man could not understand why such an occurrence should be regarded as unusual. He declared that such things were done every day by the holy men of India, but never for curiosity-seekers—only for the edification of their own disciples.

This young man also told a story—which was later verified by others—to the effect that at stated times offerings to the Goddess Kali are made in a certain secluded spot in the foothills of the Himalaya Mountains. The young man's father who had been present at one of these ceremonials had repeated it to him in detail, and we believe that this is the first time the ceremonial has ever been described in English.

On a certain day the holy men gather in a secluded pass, bringing with them offerings of grain, fruit, and goats. The grain and fruits are piled in the midst of an open space and the goats are tethered near by. The holy men then seat themselves in a great circle surrounding the offerings and begin a chant, which continues for a considerable period of time. The ceremony consists of an offering and invocation to the Goddess Kali, asking her to accept the gifts as recompense for the sins of the people and as a peace offering against evil. When a certain point is reached in the chant, a black swirling cloud appears over the distant mountains, resembling, as far as can be ascertained, a miniature cyclone funnel. Swirling and twisting, this funnel approaches nearer and nearer and, finally hovering over the offering, causes the light of the sun to be darkened. In the midst of this funnel stands the Goddess Kali, a gigantic figure with six arms, each carrying an appropriate symbol. In one of her hands the goddess carries a mace or battle-axe and, leaning over, she strikes with it the heaped-up offering. The dark cloud then passes slowly from view, leaving the holy men in sacred ecstacy.

When the chant is finished, the holy men arise and upon reaching the altar of offerings, discover that the goats have all been killed, the fruits and vegetables have all been parched and withered, and of the grain nothing but chaff remains. This is a strange story and several times hints concerning it have reached me, but this is the only complete account that I have ever been able to secure of it. As to the veracity of the story, we have only the word of the natives themselves, for no white man has ever beheld the ceremony. It is inconceivable, however, that the whole population of India should believe implicity in the supernatural, testifying almost to a man that they have personally beheld experiments and demonstrations involving supernatural power, unless there is an element of truth underlying these stories.

I once discussed the problem of miracles with a very learned Brahmin Pundit, and his conclusions on the subject may be summed up as follows: "You Christians believe that Jesus Christ performed miracles. You believe that He turned water into wine; that He raised the dead; healed the sick; passed through a closed door; and multiplied the loaves and fishes. Do you believe that the day of miracles ended 2,000 years ago? Your Jesus told His disciples that greater things than He did they should do. Why, then, do you declare the miracle-working of India to be false? There are no such things as miracles, if you consider the meaning of the word in it last analysis. A miracle is in reality only an effect, the cause of which is unknown. For thousands of years our people have devoted themselves to the study of the invisible worlds and the forces and powers in Nature which are beyond the comprehension of any save those who dedicate their lives to service, asceticism, and virtuous living. We are specialists in matters pertaining to the invisible and the intangible, as you are specialists in those things pertaining to the visible and the tangible. We do not understand each other because our work is in different worlds; we only understand one another when we are engaged in similar labors. India is a land which in your estimation may seem very backward because it is concerned with things which do not interest you and which your people do not understand. Do not doubt or deny the knowledge possessed by Asia. But if you would pass judgment upon that knowledge, come and investigate it and we will show you the proof that you desire. Live as we tell you to live, think as we tell you to think, study with our wise men, and you will then realize that there are among our people certain ones who possess a knowledge which makes them capable of working miracles."

A Notable Reprint

Translated from the "Third Book of the Mathesis" of Julius Firmicus Maternus.

(Note: This work was translated into English in 1831 by Thomas Taylor, the eminent Greek and Latin scholar. The original work is shown in quotation marks, the material not in quotation marks or shown in parentheses being Mr. Taylor's commentaries.)

"O Lollianus, the glory and ornament of our country, it is requisite to know, in the first place, that the God, who is the fabricator of man, produced his form, his condition, and his whole essence, in the image and similitude of the world, nature pointing out the way."

Nature may be said to point out the way, because its forerunning energy is employed by Divinity in the formation of bodies. By *the fabricator,* in the above sentence, Firmicus means Jupiter, who is called the *Demiurgus* by Plato, in the Timæus.

"For he composed the body of man, as well as of the world, from the mixture of the four elements, viz. of fire, water, air, and earth, in order that the conjunction of all these, when they were mingled in due proportion, might adorn an animal in the form of a divine imitation. And thus the Demiurgus exhibited man by the artifice of a divine fabrication, in such a way, that in a small body he might bestow the power and essence of all the elements, nature, for this purpose, bringing them together; and also, so that from the divine spirit, which descended from a celestial intellect, to the support of the mortal body, he might prepare an abode for man, which, though fragile, might be similar to the world. On this account, the five stars (i. e. Saturn, Jupiter, Mars, Venus, Mercury), and also the sun and moon, sustain man by a fiery and eternal agitation, as if he were a minor world; so that the animal which was made in imitation of the world might be governed by an essence similarly divine. Hence those divine men Petosiris and Necepso (two of the most ancient writers of Egyptian astrology, which, in many respects, differs from that of the Chaldeans), who deserve all possible admiration, and whose wisdom approached to the very penetralia of Deity, scientifically delivered to us the geniture of the world, that they might demonstrate and show that man was fashioned conformably to the nature and similitude of the world, and that he is under the dominion of the same principles by which the world itself is governed and contained, and is perennially supported by the companions of perpetuity."

By *the companions of perpetuity,* Firmicus means the stars, whose nature, and motions, and influences are perpetual. Hence, in the Orphic Hymn to the Stars, they are invoked as "Th' *eternal* fathers of whate'er exists."

"According to Æsculapius, therefore, and Anubius (of the astrological Æsculapius, I have not been able to obtain any information; and of Anubius nothing more is to be learnt than that he was a most ancient poet, and wrote an elegy de Horoscopo.), to whom especially the divinity Mercury committed the secrets of the astrological science, the geniture of the world is as follows:

"They constituted the Sun in the 15th part of Leo, the Moon in the

15th part of Cancer, Saturn in the 15th part of Capricorn, Jupiter in the 15th part of Sagittary, Mars in the 15th part of Scorpio, Venus in the 15th part of Libra, Mercury in the 15th part of Virgo, and the Horoscope in the 15th part of Cancer. Conformably to this geniture, therefore, to these conditions of the stars, and the testimonies which they adduce in confirmation of this geniture, they are of opinion that the destinies of men, also, are disposed in accordance with the above arrangement, as may be learnt from that book of Æsculapius which is called Myriogenesis, (i. e. Ten Thousand, or an innumerable multitude of Genitures,) in order that nothing in the several genitures of men may be found to be discordant with the above-mentioned geniture of the world.

"We may see, therefore, how far or after what manner a star accommodates the testimony of its radiation to the luminaries. For the luminaries are the Sun and Moon. But Saturn first conjoins himself with the Moon: for he follows the condition of the Moon. He does this, however, because, being constituted in a feminine sign, he diametrically receives the rays of the Moon, which is also constituted in a feminine sign."

The feminine signs are, Taurus, Cancer, Virgo, Scorpio, Capricornus, and Pisces; but the masculine signs are, Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius.

"But when the same Saturn, in that geniture, makes a transition to the sign Aquarius, he again conjoins himself to the Sun by a similar radiation, and is again disposed in the same condition as that of the Sun. For being constituted in a masculine sign, he associates himself by an equal testimony of radiation, since he diametrically looks towards the Sun, with radiation similar to that with which he regards the Moon. After this manner also Jupiter is constituted in Sagittary, and through a trigon affording a testimony to the Sun, first conjoins himself to his condition, and on this account being constituted in a masculine sign, and associating with the Sun, who is constituted in a sign of the same kind, first follows the power of it; but when he has made a transition to Pisces, he again conjoins himself in a like condition to the Moon. For he, in a similar manner, being posited through a trigon in a feminine sign, looks towards the Moon, who is constituted in a sign of the same kind, with an equal radiation of condition.

"In like manner also the planet Mars, being constituted in Scorpio, because he is in a feminine sign, through a trigon, affords a testimony to the Moon; but when he comes to Aries, he affords a testimony to the Sun, and making a transition, being placed in a masculine sign, he conjoins himself by a trigonic radiation with the Sun. This mode, however, is changeable; for Mars being constituted in Libra, which is a masculine sign, yet he affords a testimony to the Moon through a square aspect; but when he has made a transition to Taurus, being constituted in a feminine sign, and looking towards the Sun by a square radiation, he again affords a testimony to it. These [divine]men, however, were of opinion that the planet Mercury is common in the above-mentioned geniture, this star affording no testimony either to the Sun or Moon by a square, or a trigon, or a diameter; nor does it conjoin itself by radiation either with the Sun or Moon. But if Mercury is a morning star, he is delighted by day with the Sun, but if an evening star, by night with the Moon. All that we have here said, these men were of opinion ought to be observed in the genitures of men, and thought that they could not discover the destiny of man, except those radiations were collected by a sagacious investigation."

It may not be altogether foreign to the purpose to adduce in this place, what is said by Hermes in his Treatise de Revolut. Nativit. lib. i. p. 215. A Latin translation only is extant of this work, and it is uncertain whether the author of it was the celebrated Hermes Trismegistus, or a Hermes of more modern times. This author says that "the dominion of the planets over the ages of man is as follows: The Moon governs the first age, which consists of four years. Mercury governs the second, which consists of ten years. Venus the third, and this extends to eight years. The Sun the fourth, and this age consists of nineteen years. Mars the fifth, and this consists of fifteen years. Jupiter, the sixth, consists of twelve years; and Saturn governs the seventh age, and this extends to the remaining years of human life."

Proclus, also, in his admirable Commentary on the First Alcibiades of Plato, observes that the different ages of our life on the earth correspond to the order of the universe. "For our first age (says he) partakes in an eminent degree of the Lunar energies, as we then live according to a nutritive and physical power. But our second age participates of Mercurial prerogatives, because we then apply ourselves to letters, music, and wrestling. The third age is governed by Venus, because then we begin to produce seed, and the generative powers of nature are put in motion. The fourth age is Solar, for then our youth is in its vigour and full perfection, subsisting as a medium between generation and decay; for such is the order which vigour is allotted. But the fifth age is governed by Mars, in which we principally aspire after power and superiority over others. The sixth age is governed by Jupiter, for in this we given ourselves up to prudence, and pursue an active and political life. And the seventh age is Saturnian, in which it is natural to separate ourselves from generation, and transfer ourselves to an incorporeal life. And thus much we have discussed, in order to procure belief that letters, and the whole education of youth, are suspended from the Mercurial series."

"Lest, however, the fabulous device (Firmicus calls the geniture of the world a *fabulous* device, because it supposes the mundane periods to have had a temporal beginning, though they are in reality eternal. For in a fable, the *inward* is different from the *outward* meaning.) of these men should deceive you, and lest some one should think that this geniture of the world was contrived by these most wise men, without a cause, it is requisite that we should explain all things particularly, in order that the great sagacity displayed in this device, may, by the most diligent expositions, be intimated to all men.

"The world had not a certain day of its origin, nor was there any time in which the world was formed by the counsel of a divine intellect, and providential Deity; nor has the eager desire of human fragility been able to extend itself so far as to conceive or explain the origin of the world, especially since the greater apocatastasis of it, which is effected by a conflagration or a deluge, consists of 300,000 years."

In the greater apocatastasis of the world, which is effected by a deluge or a conflagration, the continent becomes sea, and the sea continent: "This, however," says Olympiodorus, (in his Scholia on the first book of Aristotle's Treatise on Meteors,) "happens in consequence of what is called *the great winter,* and *the great summer.* But *the great winter* is when all the planets become situated in a wintry sign, viz. either in Aquarius or in Pisces. And *the great summer* is when all of them are situated in a summer sign, viz. either in Leo or in Cancer. For as the Sun alone, when he is in Leo, causes summer, but when he is in Capricorn winter, and thus the year is formed, which is so dominated, because the Sun tends to one and the same point, for his restitution

is from the same to the same.—in like manner there is an arrangement of all the planets effected in long periods of time, which produces the great year. For if all the planets becoming vertical, heat in the same manner as the Sun, but departing from this vertical position refrigerate, it is not unreasonable to suppose that when they become vertical, they produce *a great summer*, but when they have departed from this position, *a great winter*. In *the great winter*, therefore, the continent becomes sea, but in *the great summer* the contrary happens, in consequence of the burning heat, and there being great dryness where there was moisture." At the end, too, of this first book of Aristotle on Meteors, Olympiodorus observes, "that when *the great winter* happens, a part of the earth being deluged, a change then takes place to a more dry condition, till *the great summer* succeeds, which, however, does not cause the corruption of all the earth. For neither was the deluge of Deucalion mundane, since this happened principally in Greece." See the volume of my Aristotle containing this Treatise on Meteors, p. 478, etc. Firmicus, therefore, is mistaken in asserting that a deluge follows a conflagration: since the contrary is true. For it is obviously necessary that places which have been inundated should afterwards become dry, or they would no longer be habitable.

"For the mundane apocatastasis is accustomed to be accomplished by these two events: since a deluge follows a conflagration, because substances which are burnt can not otherwise be renovated and restored to their pristine appearance and form, than by the admixtions and the concrete dust of the ashes, which are a collection of generative seeds becoming prolific. Divine man, therefore, following the example of mathematicians in the genitures of men, have prudently devised this, as if it were the geniture of the world. Hence I deem it expedient to explain the contrivance of that divine composition, in order that the admirable reason of the conjectural scheme may be unfolded according to the rules of art.

"These divine men,therefore, wished so to constitute the Moon [in the geniture of the world], that it might conjoin itself with Saturn, and might deliver the dominion of periodical revolutions. Nor was this improperly devised. For because the first origin of the world [i. e. the beginning of the first mundane period] was uncultivated and rude, and savage through rustic association, and also because barbarous men, having entered on the first vestiges of light, and which were unknown to them, were destitute of reason, in consequence of having abandoned humanity, these divine men were of opinion, that this rustic and barbarous time was Saturnian, that, in imitation of this star, the beginning of life might be characterized by barbaric and inhuman ferocity. After Saturn, Jupiter received periodical power. For to this planet the Moon was conjoined in the second place, in order that pristine and squalid rusticity being deserted, and the ferocity of rude association being laid aside, human life might be cultivated through the purification of the manners. In the third place, the Moon conjoining herself with Mars, delivered to him the power of periodical revolution; so that mortality having entered into the right path of life, and inhumanity being subdued by a certain moderation, all the ornaments of arts and fabrications might originate from this conjunction. After Mars, Venus received predominating power, in order that, human disciplines gradually increasing, prudence and wisdom might adorn mankind. Hence they were of opinion that this time, in which the manners of men were cultivated by learning, and naturally formed to rectitude by the several disciplines, was under the dominion of Venus; so that being protected by the ma-

jesty of this joyful and salutary divinity, they might govern their erroneous actions by the ruling power of Providence. But [these divine men] conceived the last period to be under the dominion of Mercury, to whom the Moon in the last place conjoins herself.

"What can be found more subtle than this arrangement? For mankind being purified from rude and savage pursuits, arts also having been invented, and disciplines disposed in an orderly manner, the human race sharpened its inventive power. And because the noble genius in man could not preserve [uniformly] one course of life, the improbity of evil increased from various institutes, and confused manners and the crimes of a life of wickedness prevailed: hence the human race in this period both invented and delivered to others more enormous machinations. On this account these wise men thought that this last period should be assigned to Mercury, so that, in imitation of that star, the human race might give birth to inventions replete with evil." (Is not what is here said about the last period verified in the present age?)

"That nothing, however, may be omitted by us requisite to the elucidation of this subject, all things are to be explained, which prove that man was formed in the imitation and similitude of the world."

Man, says Proclus, is a microcosm, and all such things subsist in him partially, as the world contains divinely and totally. For there is an intellect in us which is in energy, and a rational soul proceeding from the same father, and the same vivific goddess, as the soul of the universe; also an ethereal vehicle analogous to the heavens, and a terrestrial body derived from the four elements, and with which likewise it is co-ordinate.

"And that the mundane apocatastasis is effected through a conflagration and a deluge, we also have asserted, and is confirmed by all men. The substance likewise of the human body, the course of life having received its completion, is, after a similar manner, dissolved. For as often as, through the natural ardour of heat, the human body is too much relaxed, it evaporates in consequence of the inundations of humours; and thus it always suffers a decoction from a fiery ardour, or is dissolved by excessive desudation. Nor do the wisest interpreters of the medical art assert, that the substance of the human race is dissolved by a natural termination in any other way, than by either moisture dissolving fire, or again heat predominating, fire being inwardly and deeply extinguished, is left without moisture. Thus the artificer, Nature, constituted man in an all-various imitation of the world, so that whatever dissolves, or forms the essence of the world, this also should be the cause of the formation and dissolution of man."

Labor

He that in his studies wholly applies himself to labor and exercise, and neglects meditation, loses his time: and he that only applies himself to meditation, and neglects labor and exercise, only wanders and loses himself. The first can never know any thing exactly; his lights will be always intermixed with doubts and obscurities: and the last will only pursue shadows; his knowledge will never be certain, it will never be solid. Labor, but slight not meditation; meditate, but slight not labor.—*Confucius.*

MYSTIC CHRISTIANITY

PHILOSOPHY SCIENCE & RELIGION

The Secret Key to Mystic and Masonic Christianity

By MANLY P. HALL

It may yet be demonstrated that Christianity is not only ethical but, like all other great World Religions, is both philosophic and scientific.

For 2,000 years the theory of Christianity has been promulgated and its ethics emphasized; yet it is becoming ever more apparent that Christendom is actually without a religion.

Before going further, however, let us define *religion* as distinguished from theology, ecclesiasticism, ritualism, dogma, and those other forms which constitute the composite structure of *Churchianity*.

True religion embraces the arts, sciences, philosophies, and crafts of all races and all nations. Religion is the art of living, the science of being, the philosophy of life, and the truly religious person is the master craftsman.

True religion is therefore impossible without exact knowledge. When theology, divorcing logic and reason, attempted to maintain isolated individualism it forged the first link in a chain of causation which will ultimately destroy the institution of the church.

Christianity awake to its latent powers is indestructible; but Christianity asleep, mumbling idle words which it does not understand or sermonizing from texts whose deeper meanings are unknown, cannot cope successfully with the growing scientific materialism of the 20th century.

The purpose of this article is not to belittle Christianity; it is rather to call attention to the tragic fact that the exponents of Christianity continually and consistently belittle their own faith, by ignoring the true purpose for which Christianity was founded and the ends which it must accomplish if it is to survive.

We are living in an age which has absolutely no time for the consideration of spiritual abstractions. Men and women of today demand facts, not fancies; verities, not conjectures. The universalizing of education has placed intellectual weapons in the hands of every individual, and thus armed man attacks the structure of superstition and theory.

People are no longer afraid to think, and that form of modesty prevalent in past generations which made people fear to discuss subjects about which they understood little is fast disappearing. The serf not only dares to criticise his king but does not hesitate to shout his viewpoints from the house tops. Every man and woman in the modern world is awakening to the realization that he not only has the prerogative of personal opinion but that he also has the right to express that opinion.

This growing individualism sounds the death knell of dogma. It is no longer a case of follow the leader; each feels within himself the germ of leadership and strikes out for himself into the unexplored byways of thought. Men no longer gather to listen with awe and trembling to the words of the mighty; they now gather to demand their own right to be heard.

If religion is to survive—and religion must survive, for it is the moral structure of humanity—it must survive in harmony with the progressiveness of the age. It must be an active, virile element in society; it must keep pace with the growing minds of men; it must be the energizing power which is always spurring man on to greater and nobler accomplishments.

This does not mean that theologians must gather and evolve a new creed or discover a new religion; it merely means that the time has arrived when humanity is qualified to consider and know the deeper issues of religion—those profound aspects as yet unrevealed to the multitudes.

If theology does not open its gates and reveal to man that knowledge now indispensable to the spiritual culture of humanity, then mankind will rise and storm the citadel of theology, demanding its divine birthright and opportunity to know and understand the secret workings of Nature.

Theology for centuries has manifested an exclusive spirit, whereas the fundamental principle of true religion is inclusiveness. But the day is at hand when the walls of creeds and cults must crumble and the human soul be ushered into a new concept—Universalism.

The keynote to the religion of the future will be that man himself is the maker of his destiny. Religion will then reveal to man his divine potentialities and, equipping him with the knowledge of the true nature and purpose of his existence, send him forth to achieve individual immortality through accomplishment. We were once accused of being an individualist because we believed that each individual must work out his own salvation. The thought of being personally responsible for the actions and attitudes of self, of being forced unassisted and alone to work out the destiny of self, of being required by Nature's infinite plan to attain with infinite toil the salvation of self may overwhelm that type of mind which for ages has leaned upon the clergy and permitted others to dream for them, think for them, live for them, and—all too often—die for them!

We affirm that Christianity contains a doctrine acceptable to the progressive minds of the 20th century; Christianity contains a doctrine sufficient to meet not only the needs of today but the needs of uncounted centuries to come, and so exact that it complements science and philosophy.

Religion, philosophy, and science form a great trinity. Alone each is incomplete; together they constitute knowledge. Real knowledge is the understanding of the whole of a thing; ignorance is a partial understanding of the parts of a thing. No scientist can ever attain to true knowledge unless he adds to science religion and philosophy. No theologian will ever understand religion until he adds to his theological thought the findings of science and philosophy. The religious institution of tomorrow will be a structure housing under one roof the laboratory, the university, and the church.

The first step toward a true understanding of Christianity is the realization that there is something in that faith as yet unknown; that beneath its popular concepts is concealed a profound something as yet unrecognized by the mass of mere churchgoers.

Some may say, "Why hasn't Dr. Jones ever mentioned this fact?" or, "It can't be so or my minister would have told me." Alas! in all probability, the minister did not know, for the secret doctrine is not discussed in theological seminaries and those who should understand it best know least about it. Again, there are some who, realizing its existence, fear to speak lest a misunderstanding world reward them as it rewarded the great thinkers of the past by boiling them in oil or breaking them upon the rack and wheel.

Do not imagine that the secret doctrine of Christianity is known to only one or two; it is known to many, but the discovery of it generally follows a period of agnosticism in which the mind,recognizing the fallacy of the existing system and rebelling against organized religious ignorance, seeks in its own way to understand the mysteries of life.

The body of Christianity is twofold in its structure. These divisions may be likened to the two persons who make up each individual. If you will consider yourself as double instead of single, there is first the you which is visible and which may be termed the personality, and then there is the you which is invisible or the real and intangible self. The visible, mercurial you is born and dies; it passes through joy and sorrow, limited in its expression to the visible world in which it dwells, but the invisible you is immortal, unchangeable and unlimited. As the invisible you is the real you, so the invisible church is the real church.

Accordingly, the rituals and ceremonials of religion bear the same relation to the spirit of religion that your hands and feet bear to that invisible and intangible divinity within yourself. The church is the material body of Christianity as your physical form is the house of your spirit. Foolish people, looking at the house, believe that your body is really yourself; but the wise, looking not at the body but through the body, see the divine spark of God enthroned within each form of clay.

As the body of man is born, grows, ages, and dies, so great world religions come into being, remain for a short time, and then pass out of existence. But as the spirit in man does not die though the body perish, so the spirit of religion remains indestructible and immortal through all its metamorphoses of form. Truth is not extinguished with the downfall of its house any more than man perishes with the death of his body.

All the great world religions have promulgated the same doctrine, which was divided into two parts—one part constituting the body and the other the spirit of the faith. The sacred books preserve the body and tangible parts of a religious doctrine; the spiritual and intangible parts of every faith are never committed to writing but are communicated orally to a few illumined minds in each generation. This unwritten part is the spirit or the secret doctrine of every religion.

While the body of each faith differs radically from the bodies of all other faiths, the secret doctrine of all faiths is identical. The same analogy exists in the constitution of man, for whereas there is an infinite multiplicity of personalities the spirit of every creature is composed of but one substance—namely the nature or essence of God Himself.

It is sad to realize that in this 20th century so many of the great religions have forgotten that within their constitution is concealed a secret doctrine—the spirit of their faith. Religionists have forgotten that the letter of the law killeth but that the spirit of the law giveth life. They are unaware that the real purpose for the existence of any religion is to perpetuate this secret doctrine and disseminate it to those qualified to sense its profundities.

This article is devoted to outlining the nature and purpose of this secret doctrine concealed beneath the rubbish of dogma and creed; it is devoted to the proposition that beneath the emblems, allegories, myths, parables, and symbols of every religious system is concealed a certain divine teaching, the understanding of which constitutes a proper religious education.

First of all, we must realize that the literal explanation of the mysteries of religion is not the true one, and those who are satisfied to accept hollow

words without inquiring into their hidden meaning will never attain to the secret doctrine of religion.

Before it is possible to approach this hidden mystery of religion, the mind must also become acquainted with certain forms of specific knowledge indispensable to properly estimate spiritual realities. The untrained mind cannot think intelligently and dispassionately. The insurmountable obstacle in theology is the astigmatic mental vision of its exponents.

All too often, faith paralyzes reason, for what we believe we do not think about, and what we accept without thought is, in the last analysis, valueless! The major failing of theology is its total indifference to the claims of logic and reason. For centuries the religious world has been taught to regard as unpardonable heresy man's divine prerogative of honest doubt. Thus the theologically-trained person is at a decided disadvantage, for he has lost the use of those God-given intellectual faculties which enable him to discriminate between the verities and the illusions of religion—the essentials and non-essentials of salvation.

Faith and belief are indispensable qualities of the soul, but all faith and no thought produces the religious fanatic and the theological bigot who, knowing nothing, declares ignorance—which he misnames faith—to be the supreme ideal of religion!

The secret doctrine in Christianity may be briefly summed up in the following words: There is an exact science by means of which man can come into harmony with the laws of Nature, which laws manifest the will of God for His creation. It is not only possible to study the visible world with its flora and fauna, but it is also possible to study with equal accuracy the invisible world which is the original and the ultimate home of the spiritual nature of man. Sin, suffering, sickness, and death, are the inevitable result of spiritual ignorance. While to a certain degree they can be controlled by material knowledge, they can never be entirely eradicated until the individual understands the exact nature of himself.

In the New Testament much emphasis is laid upon the fact that man is the living temple of the living God. This thought is of far greater import than the average person comprehends. It implies that the ceremonies and rituals enacted within places of worship obscurely signify certain processes and adjustments which must take place within the body of every individual who would become religious.

Christianity was the outgrowth of the ethical teachings disseminated by that illustrious Son of Man—Jesus the *Christ*-ened. Jesus was a member of the Essene Order. The Essenes were a community of holy men, living in a rambling lamasary or monastery on the side of Mt. Tabor. This community was a branch of a much older organization having its headquarters near Lake Maoris in the heart of ancient Egypt.

The abstract origin of the Essenes has been a matter of much controversy. Some believe them to have been of Brahmin or Buddhistic extraction, while others claim that they were the outgrowth of Pythagorean speculation. Be that as it may, the Essenes were an ascetic group bound together by mutual ideals and aspirations. They existed in the Holy Land as evidence of disagreement with the orthodox interpretation of Jewish theology. Their purpose was to study and interpret the writings of Moses and the prophets according to the secret doctrine which they realized existed beneath the popularly accepted version of the Scriptures.

Little doubt exists that Jesus was educated by the Essenes, instructed in their secret teachings, and afterwards initiated into the Essene Mysteries. The Gospels preserve the story of his initiation in their description of the wanderings and temptation of Jesus in the wilderness.

Robed in the white seamless garment of the Essenes, with his hair and beard uncut according to the fashion of the Essenes, Jesus wandered forth preaching and teaching the secret doctrine of the Jews, and—because of the knowledge of the inner workings of Nature which come to those who understand the law—performing miracles and possessing powers beyond the comprehension of ordinary men.

In the simplicity of their lives and the loftiness of their ideals the Essenes represented the true principles of mystic Christianity. They also represented pristine Christianity inasmuch as they were renowned throughout Asia Minor for their wisdom and integrity. Learned in medicine, law, astronomy and music, the Essenes were employed by the Roman officers stationed in Judea in the capacity of scribes, tutors, and general instructors of the young.

The Essenes were Orientalists in their methods of living: they prayed, meditated, and fasted like the holy men of the Far East and they attained spirituality by consecrating themselves to the service of humanity and the impersonal dissemination of truth and righteousness.

The first ideals of Christianity were concerned with healing the sick, cleansing the lepers, raising the dead, and casting out demons, by which the early Christians desired it to be understood that they healed those who were spiritually sick; that they cleansed man from the leprosy of sin; that they raised him from the death of ignorance; and that they cast out of him the demons of avarice, and lust, and passion.

During the first centuries of Christianity the Christian faith—like the pagan doctrines in the midst of which it was established—was celebrated in the form of Mysteries. Gradually the church grew up about the Mystery until this secret doctrine in Christianity was apparently lost sight of, at least it disappeared from the sight and cognition of the world.

Realizing in common with the true philosophic minds of all generations, that all religions are in reality steps in the unfoldment of Universal Truth as a whole, it becomes apparent that Christianity preserved within the structure of its outer doctrine the same secret teachings which were the prized possessions of the Egyptians, Persians, Greeks and Brahmins.

All arts, religions, philosophies, and sciences may be divided into two general divisions—theory and practice. In other words, religion may be considered as twofold: speculative and operative. We have had nearly 2,000 years of speculative Christianity. During this period atrocities unmentionable have been perpetrated in the name of the lowly Nazarene; a thousand times has Christ been crucified by His church.

Speculative Christianity has sent Christian nations at each other's throats in war and conflict; it has persecuted heathendom; it has blessed the munitions of war in its cathedrals; it has forced the Prince of Peace to march at the head of armies whose avowed purpose was conquest and plunder.

Speculative Christianity has resulted in the faith promulgated by the man Jesus being split up into countless contending factions, who by their lack of charity for each other demonstrate their lack of understanding. Speculative Christianity has become a vast material institution, already deeply enmeshed in the bonds of commercialism, competition and crystallization.

While speculative Christianity seems hopeless involved in its theories

and notions founded upon the shifting sands of theological opinion, operative Christianity represents the exact science of salvation.

Consider, if you will, the profundity of the thought, *the exact science of salvation.* All over the world the cry goes up: "What does God expect of me?" No one seems to know and those who teach are as ignorant as those who listen. The time has come when the world must realize the true function of religion and just what position it occupies in the plan of human progress. The world must now consider religion from a hitherto unfamiliar viewpoint: it must consider religion in the light of an exact science and must not cease its search after the fundamental principles of religion until it has discovered the keys to the mystery of life, as these lie buried under the debris of theology's fallen house.

Space will only permit a consideration of one of these secret keys: namely, the place occupied by the functions and parts of the human body in relationship to the exact science of individual salvation.

According to the secret teaching, each individual must work out with diligence his own destiny and salvation. As the Christian and Essene Mysteries were fundamentally similar to those of the Greeks, we will clothe our story in the terminology of the Greek Mysteries, bearing in mind, however, that the material set forth actually represents part of the Mystery doctrine incorporated into Christianity but now practically lost.

The universe is divided into three distinct parts which are called the three worlds: that is, heaven, earth and hell. The triple tiara of the Pope is symbolic of Christianity's sovereignty over these three worlds. As the words *heaven, earth,* and *hell* have lost their original meanings, it may be better to substitute for them names whose meanings are more apparent. We will therefore call heaven the *supreme* world; earth, the *superior* world; and hell, the *inferior* world. The supreme world is spirit; the superior world is soul, or mind; and the inferior world is matter. The ruler of the supreme world is called the *Father;* the ruler of the superior world, the *Son;* and the ruler of the inferior world, the *Holy Spirit.* Thus the creative Trinity of Father, Son, and Holy Spirit, represents the personified attributes of these three worlds.

The supreme world is the home of the gods: that is, the personifications of the immortal principles. The superior world is the home of the demigods and heroes: that is, the gods who partake of mortality and the men who partake of immortality. It is also the home of the ministering spirits: that is, the personifications of natural law. The inferior world is the physical universe, and is the home of humanity and several kingdoms of subhuman life. The inferior world is under the control of Pluton, or Father Dis, the regent of the dead, for by analogy the inferior world is the *hell* of orthodox Christianity.

As the universe consists of these three universal planes—the supreme world, the superior world, and the inferior world—so man, constructed in the image of the universe, is likewise a triune being existing in three worlds or spheres of consciousness. The divine spirit of man, being composed of the substance of the immortal gods, exists in the supreme sphere. The soul and mind of man, being composed of the substance of the immortal heroes and mortal gods, exists in the superior sphere. The body of man, being composed of the substance of the material universe, exists in the inferior world. These three parts—spirit, soul-mind, and body—each existing in its own sphere, when compounded together result in the partially rational immortal-mortal: man.

According to the Mysteries, the supreme sphere in man corresponds to a secret area within the intricacies of the human heart. Within the heart is the flame composed of the immortals. Thus the heart represents the temple of Olympus, within the halls and galleries of which dwell the twelve gods. These twelve, by their combination, constitute the Supreme Intelligence referred to as the *Father*.

The superior sphere corresponds in man to the brain, which is the dwelling place of the god-men who hide themselves within its structure as the holy men of India hide themselves within their caves at the head of the Ganges River.

The inferior world has its human correspondent in the generative system, for the material world exists solely through the generative processes, and the generative processes of Nature are epitomized in the generative processes of man.

A momentary digression will show how the analogy works out. The Holy Spirit is sometimes called the *Holy Ghost*. A ghost is the shadow of a reality. We generally consider it to be an intangible form—a wraith or specter. A moment's consideration, however, will demonstrate that the material world and all the forms that exist within it are the ghosts, or shadows, of the divine, intangible spiritual natures of existing things. Thus the universal form is called the Holy Ghost—the shadow of Divinity. The generative processes by means of which the ghosts of form are brought into temporary existence are said to be under the Holy Spirit, or shadow-building power of Divinity.

In Masonic emblemism the same fact is presented but in a slightly different manner. The three kings—or actually two kings and a cunning workman—represent the threefold spirit of man manifesting in the three worlds or spheres of existence and engaged in the construction of a threefold temple in man. The order may be considered as follows: the supreme sphere is the dwelling place of the Universal Spirit, designated in Masonry *King Solomon;* the superior sphere is the dwelling place of the Individual Spirit, designated *King Hiram of Tyre;* and the inferior sphere is the dwelling place of the Personal Spirit, designated *Hiram Abiff*. Thus King Solomon represents the activity of spirit in the spiritual world; King Hiram of Tyre represents the activity of spirit in the intellectual, or soul, world; and Hiram Abiff —the widow's son—represents the activity of spirit in the material world.

Hiram Abiff is the master-builder. He represents that form of divine energy which, obeying the laws of the Creative Mind, organizes matter into the Universal Temple. In other words, Hiram Abiff is the Universal Spirit of material organization. All forms are the result of his handiwork and every form is a Solomon's Temple, for whether it be a grain of sand or a solar system it is a house built in honor of, and as a habitation for, the living God.

From earliest times the various secret schools of the Mysteries have had as their supreme allegory the myth or legend of the "dying god"—the supreme creature who descended into the worlds of men and was murdered for the sins of humanity. In India it was Krishna; in Greece, Prometheus; in Scandinavia, Balder the Beautiful; among the Central American Indians, Quexalcoatl. This god, dying upon the cross, is the Masonic Hiram Abiff murdered by the elements of the inferior world, among the essences of which he has been commissioned to erect the Eternal House.

Hiram Abiff—the Masonic martyr—is not only Plato's divine man who was crucified when the worlds were formed, but is also that part of man's spirit which he calls I AM and which enters into matter at the time of physical birth. Therefore, at the very moment of birth the builder is murdered and the body which he has formed becomes his tomb. This body—the living house of the "martyred" god—is therefore well termed "the holy sepulchre." Man's physical form, controlled by his passions, his greeds, his selfishness, and his animal nature, is the holy sepulchre of the Templars, which is indeed in the hands of the infidel.

Recognizing that at the moment of physical birth the blow with the mallet is delivered and the spirit is buried over the brow of the hill (the diaphragm) upon which stands the temple (the heart), the activities of life must then be devoted to the resurrection of the dying god.

Jacob Boehme symbolizes the germ or seed of the martyred builder as being planted in the heart. When man, by an absolute and technical knowledge of the process of human regeneration, actually begins the labor of raising the dead builder, the seed in the heart grows into a mighty tree which reaches upward and blossoms in the brain. This is the Tree of Life which grows in the midst of the Garden of the Lord and which bestows immortality.

Thus the secret teaching is to the effect that the murdered builder—or, to be more exact, the builder who was buried alive in the temple which he had built (the body)—is by a technical knowledge preserved from remote antiquity brought to life again. This resurrection of the dead is termed in Christianity the "second coming of Christ" and is the consummation of a religious life.

The above represents only an infinitesimal fraction of the stupendous structure of religion. Religion is the master science of all ages, for the mastery of its complexities requires a profound knowledge of all arts, all philosophies, and all sciences. The day is at hand when religion must recognize the dignity of its own estate.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of The All-Seeing Eye published monthly at Los Angeles, California, for April 1st, 1927.

STATE OF CALIFORNIA, } ss.
COUNTY OF LOS ANGELES }

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Harry S. Gerhart, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of The All-Seeing Eye and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresees of the publisher, editor, managing editor, and business managers are:

Publisher, The Hall Publishing Company, Los Angeles, Calif.
Editor, Manly P. Hall, Los Angeles, Calif.
Managing Editor, Harry S. Gerhart, Los Angeles, Calif.
Business Manager, Harry S. Gerhart, Los Angeles, Calif.

2. That the owner is:

The Hall Publishing Company, Manly P. Hall, 301 Trinity Auditorium Bldg., Los Angeles, Calif.; Maud F. Galigher, 301 Trinity Auditorium Bldg., Los Angeles, Calif.

3. That the known bondholders, mortgagees, and other security holders or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

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HARRY S. GERHART, Managing Editor.

Sworn to and subscribed before me this 2nd day of May, 1927.
(SEAL.)

MAY MILLER.
(My commission expires March 26, 1931.)

Questions & Answers

A Department Maintained for the Convenience of the Reader

Q. Do you advocate people who think along progressive lines joining various organizations and brotherhoods promulgating certain religious, philosophical, and ethical codes? If so, will you kindly give the names of such sects and groups as you could recommend.—M. M. S.

A. This question must be considered from several angles. In the first place, it has often been said that in organization there is strength. But is it not also true that this strength is of the organization and not of the individual? Groups of people—either in communities or in organizations—depending upon each other for mutual support and mutual enlightenment, all too often lose both their individuality and their independence. Thus while the strength of the entire is continually increased by new recruits, it is a question just what effect is produced upon the recruit.

In the second place, motive is the deciding factor in many of these problems. Why does an individual join an organization? Is his purpose to lean upon or to be leaned upon? If he is weak, he will lean upon any strong personality with whom he comes in contact; and if he is strong, it will not be long before the greater part of an organization will be leaning upon him and he will be denounced by that vast number of leaners who will immediately become envious of his intelligence if he possesses any. Most people who join religious and philosophical organizations do so for what they can get and not for what they can give, and a large group composed of individuals with axes to grind has very little to offer to an active, independent intellect.

In the third place, organizations have a consistent habit of being inconsistent and inconstant in their doctrines and tenets. Today you may be able to vouch for everything they do; tomorrow their policies may be widely at variance with your ideals. Most organizations, moreover, do not contain more than one real mind. This mind is reflected in the membership. When this individual mind changes its opinions, the membership—chameleonlike—changes its mental and spiritual shades to match the background. Those who will not change, branching out, form a new society until what was once a single train of thought becomes a seven-headed Hydra with all the heads biting at each other.

In the fourth place, organizations are segregative and separative. If you join an organization, the world considers you as championing the doctrines and codes promulgated by that group with which you have associated yourself. The saddest part of this feature is that the world also considers you as being opposed to and irreconcilably against those other organizations and individuals whose ideals are at variance with the cult that you have accepted. In other words, the world says that if you are for one thing you must be against all else, or if actual animosity does not exist there must be at least a dangerous indifference.

In the fifth place, it is a well known fact that crystallization is the keynote of the physical world and vitalization the keynote of the spiritual

world. Organizations seemingly cannot exist without crystallization nad crystallization gradually produces in spiritual movements the same condition that it produces in the physical body: age, disease, suffering and death. Death is the separation of conscious life from a vehicle no longer capable of giving its expression. All spiritual truths die when their vehicles become crystallized, and no organization has yet been formed which has been able to escape the inevitable dissolution resulting from crystallization. If the organization could die without involving the individuals who compose it, things would not be so bad. When the mind has followed and accepted dogma and creed for a certain length of time it becomes incapable of individual estimation, and the decay of the organization—by destroying the crutch upon which those lean who have lost the power to stand alone—leaves its component parts hopeless, helpless, and useless.

In the sixth place, the modern world lacks the solidarity of antiquity. We are a generation of superficial thinkers and therefore the products of our thought are superficial and impermanent. The organizations and institutions of antiquity stood for centuries because their founders and members represented the highest types of intellect. The ranks of the ancient educational and spiritual orders were not composed of easy believers. Each member dared to think his own thoughts, live his own life, and doubt anything that did not seem reasonable to his senses. Ancient religion was not a process of acceptation; every theory advanced was discussed and accepted or rejected upon the basis of its intrinsic merit. If modern organizations were of a standard conformable to those of the ancients, they would be of vastly greater value, although being organizations they must meet the inevitable fate of organizations—crystallization. Modern cults are all too often the brainstorms of honest but mentally incompetent persons who, fired with aspiration but lacking logic, reason, and philosophical education, are not properly qualified to finish the task they have begun.

In the seventh place, we are unfortunately living in an age of commercialization, which as surely has permeated our philosophical world as it has our material sphere. A great number of cults and creeds have been foisted upon the public not by philosophers and mystics but by financiers. Many of these have been eminently successful, as the disillusioned members will testify after the bubble has burst. In this respect it may be truthfully said that the devil has quoted Scripture with profit. Indeed, it has become quite a problem now to decide when joining an organization whether it will lead you to heaven or to the poor farm.

In the eighth place, spiritual and philosophical societies are the breeding grounds for the most dangerous forms of hero-worship extant. It is positively amazing to note how quickly half a dozen foolish people can make a demigod out of a seventh poor sinner. It is our firm belief that no person who ever worshipped a man understood him, but nearly all groups of people seem concerned with the perpetual deification of some poor, hard-working, long-suffering human being who may have died of starvation, whose words are quoted as Scripture, and whose accomplishments form the axis of the organization.

Having considered the arguments against affiliation with religious and philosophic organizations, it is only fair to present the other side of the proposition. There are two outstanding reasons why affiliation with the right kind of a group may attain a definite and constructive end.

(1) In an age which organizes and incorporates all forms of activity,

it is almost impossible for religion, philosophy, and ethics to survive unless they combat material organization with spiritual organization. Single individuals are overwhelmed by the mass movement of a materially organized civilization. Unless those interested in maintaining the high standards of culture absolutely indispensable to the survival of the race pool their strength, modern commercialism may totally obliterate creative idealism.

(2) Man's mind is tremendously influenced by what takes place about him. A child will study more faithfully at school than at home because in the schoolroom there are numbers of other children doing the same thing. There is also a certain amount of vanity involved. No individual likes to exhibit less capacity and intelligence than the person next to him. Thus organization offers a twofold motive for greater accomplishment: the stimulus of environment and the stimulus of personal vanity.

There are several organizations of a philosophic, religious and fraternal nature in America and other parts of the world that are actually accomplishing a great amount of good. Our position does not permit us to actually name them, nor could we conscientiously assume the personal responsibility of deflecting the mind of another person into any prescribed channel of thought and activity. Therefore, we can only suggest that in matters pertaining to organization an acid test be applied. We will suppose that you feel an inward urge to associate yourself wtih some group interested in philosophic or religious studies. You should investigate the matter very carefully, realizing that in all probability many of your future actions will be influenced by the code promulgated by that particular cult.

Do not be in haste to join new movements that have not had an opportunity for time to pass upon their merits. Time is the heartless critic, continually denouncing and exposing weakness, falseness and inconsistency. On the other hand, do not condemn that which is new but, restraining both enthusiasm and criticism, judge all things by their works.

There are good organizations, bad organizations, and indifferent organizations. Good organizations are in every case progressive, altruistic, educational, non-commercial and impersonal. They seek to build individual characters, teaching men how to think rather than what to think.

Bad organizations are usually non-progressive, penurious, bigoted, commercial and personal. They are usually built up about some individual who believes that he can increase his own power and position by having an organization back of him. In many cases such individuals depend on superstition for the attainment of their ends. They have long and curious names, weird and hair-raising mysteries. They conceal themselves behind a barrage of meaningless bombast so that those entering the cult cannot get close enough to find out how little the great man knows!

Indifferent organizations are those which, being neither hot nor cold, meet the sad fate prescribed for such: the Lord speweth them out of His mouth.

If you desire to join an organization for spiritual, philosophic or ethical betterment, feeling that you have not yet reached the place where you are qualified to decide for yourself that which is best for your immortal soul, we suggest that you search out an organization as loosely organized as possible, for many a noble enterprise has been hobbled by its own red tape. Go to a group that makes no profession that it is wiser or greater than others but in modesty and simplicity is diligently striving to work out its salvation. Shun as you would the plague deep and profound secrets, unutterable mys-

teries, and ten-dollar admission fees. Beware of mechanical cults which grind out "initiates" in strings like sausages. If possible, find a group that is in some way connected with the ancient systems of philosophy and thought. Eschew exclusiveness and permit yourself to be involved in nothing that isn't big enough to recognize the good in all men, the wisdom in all religions, and that truth belongs to no man. Beware, most of all, of any group or cult which is the self-appointed and sole custodian of truth, for all groups or individuals who believe that they are the only ones to whom God has communicated His divine knowledge brand themselves false prophets.

Classical Humor

The whale who had just swallowed Jonah discovered the prophet to be decidedly indigestible. The entire structure of the great amphibian was torn with internal unrest. "Oh-h-h," muttered the whale, "If I had only kept my mouth shut this would never have happened."

This month's popular scientific note is of intense practical value. In simple words, an amoeba is a microscopic Protozoa of the class Rhizopoda. The class Rhizopoda, including the orders Lobosa, Foraminifera, Heliozoa and Radiolaria, is remarkable for its pseudopodia.

Once upon a time there was a man who did not read his Bible very often. Like a great many other good Christians, he kept the Book on his table as a paper weight. One day this backslider was moved to pick up the Bible, and his eyes fell on a few words at the top of one of the pages. He read, "And Judas went out and hanged himself." He turned a few more pages and glanced at the words. This time it said, "Go thou and do likewise." And the man read no further.

Once a poor man desired to join a very fashionable church. (We don't know why.) He called upon the rector and expressed his wish. The reverend gentleman looked the shabbily dressed man over very critically with a mental picture of the effect of this man's appearance among the elite of his congregation. The minister then said: "Before you take this important step I think you should go home and pray for a week or two. When the Lord has made known His will in the matter, come back and we will talk it over again." Very well pleased with his diplomacy, the rector ushered out his visitor.

Two days later the poor man called again, to the dismay of the minister. The poor man spoke: "You need not worry, I had a long talk with God, and I am no longer trying to join your church. I told God I wanted to get into your church and He told me it was no use, that He had been trying to get in Himself for ten years."

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